

Newberry Library

Descriptive account of the
collection of Chinese, Tibetan,
Mongol, and Japanese books in
the Newberry library

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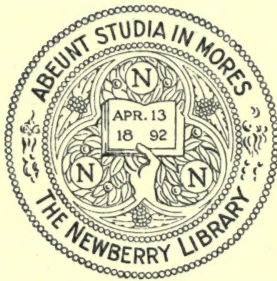
WOODCUT FROM THE ISE MONOGATARI "TALES OF ISE," A ROMANCE OF THE TENTH CENTURY, FROM THE EDITION OF 1608, ONE OF THE EARLIEST SPECIMENS OF JAPANESE WOOD-ENGRAVING.

17

DESCRIPTIVE ACCOUNT OF
THE COLLECTION OF CHINESE, TIBETAN,
MONGOL, AND JAPANESE BOOKS IN
THE NEWBERRY LIBRARY

By 17

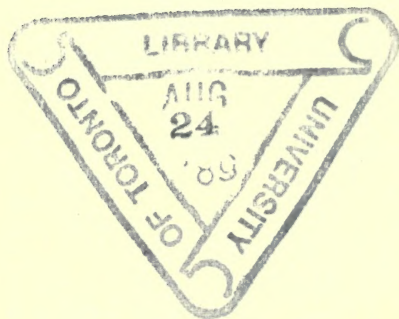
BERTHOLD LAUFER, PH.D.



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INTRODUCTORY NOTE

The following brief sketch of the East Asiatic Collection in the Newberry Library was prepared by Dr. Laufer at the request of the Library authorities. His extensive knowledge of Chinese, Japanese, and Tibetan antiquities, art, history, and literature, together with the fact that he himself had gathered the books and manuscripts, marked him as peculiarly well fitted to describe the character and contents of the Collection and to indicate the range and degree of its usefulness to sinologues and all others whose studies require access to such material as this Collection comprises.

W. N. C. C.

EAST ASIATIC COLLECTION

In 1907, in connection with an expedition to be undertaken on behalf of the Field Museum, I was commissioned by the Trustees of the Newberry Library to gather for them a representative collection of East Asiatic works on subjects falling within the field in which that Library specializes, viz., religion, philosophy, history, belles-lettres, philology, and art.¹ The result of this commission was the purchase of 1,216 works in 21,403 volumes. Although a fair and solid foundation, it should not be presumed that any section of this collection can be designated as really complete, in view of the inexhaustible wealth of Oriental literatures, and Chinese in particular; but so much has been attained by including the majority of all important works that the student will be able to carry on serious and profound research work in any of the branches of knowledge enumerated, and it may therefore be considered a truly representative collection of the Chinese, Manchu, Tibetan, and Mongol literatures.

As to language, the Japanese is represented by one hundred and forty-three works, Tibetan by three hundred and ten, Mongol by seventy-two, Manchu by sixty; the rest are in Chinese which is the most extensive and important literature of the East, and the one from which the light of the others radiates. There are eighteen manuscripts, all unpublished and deserving of publication. Of early printed

¹ At the same time, a corresponding commission was given me by the Directors of the John Crerar Library to collect for them Oriental works on geography, law, and administration, trade, industries, national economy, sociology, agriculture, mathematics, medicine, and the natural sciences.

books there are two fine works printed in the Sung period, dated 1167 and 1172 respectively, one of the Yüan or Mongol dynasty (thirteenth century), forming indisputable proof of the Chinese having antedated Gutenberg by centuries; and fifty-seven from the Ming period (1368-1644), with such early dates as 1395, 1447, 1453, 1467, 1504, 1558, etc.

The Japanese collection was made only incidentally during a short trip from Peking to Tōkyo. Its main object was to search for editions of Chinese works which can no longer be found in China, and to secure a collection of books fairly representative of Japanese art, in which there is at present such a live and intelligent interest in this country. As I made at the same time a collection of Japanese color prints for the Field Museum, it was thought a fit occasion to secure for the Newberry Library, for the benefit of our art students and collectors, a selection of illustrated books bearing on this interesting subject and its history. I purchased in this connection the works of Hokusai, Kuniyoshi, Kyōsai, as far as published in book form, many of them in original editions, color reproductions of the painter Kanō Tanyū (1602-1674), the Masterpieces of Thirty Great Painters of Japan, and the works of Ogata Kōrin (1661-1716) published by the Shimbi Shoin in Tōkyo, and numerous other volumes relating to manners and customs, arts and crafts, costume, textiles, gardening, flower arrangement, architecture, swords, armor, and antiquities, many of them in eighteenth-century editions. There are also several manuscripts on archery, and books on tea, the tea-ceremonies, on the Shintō religion and the objects of its cult. It is hoped that this collection will prove useful to art-designers and art students. Most of the useful books published by the firm Hakubunkwan in

Tōkyō were procured. Among these are eight works on Buddhism in sixteen volumes, and the most extensive catalogue of Japanese literature, the *Kokushōkaidai*, in twenty-six volumes, 1897-1900. From the viewpoint of the development of printing in Japan, the early edition of the novel *Ise Monogatari*, "Tales of Ise" (No. 232), is most interesting. This edition was printed in 1608 during the period Keicho and represents the earliest specimen of a Japanese printed and illustrated book. Unfortunately I was able to obtain only the second of the two volumes of which the work consists. W. G. Aston (*A History of Japanese Literature*, p. 84) characterizes it as "block-printed on variously-tinted paper, and adorned with numerous full-page illustrations which are among the very earliest specimens of the wood-engraver's art in Japan." B. H. Chamberlain (*Things Japanese*, p. 435) defines it as "the earliest illustrated book at present known" (see also E. F. Strange, *Japanese Illustration*, p. 2). An example from the woodcuts of this book is here reproduced as the frontispiece.

The Japanese collection also contains seven very interesting manuscript volumes from the colossal work *Gunshoruijū* (No. 239), by Hanawa Hokiichi (1746-1821), a famous littérateur who grew blind in his seventh year, lost his mother shortly afterward, and was brought up by a Buddhist monk. He first studied music and acupuncture, but later found his proper field in the study of Japanese antiquities and literature. In 1782 he published the collection of rare and ancient works above mentioned which consisted of 2,805, according to others of 1,821 volumes, and is said to have remained in manuscript. The seven volumes in the Newberry collection comprise the Index volume, which will be valuable in studying the contents of the work,

and Vols. 66, 214, 494, 503 *a*, 503 *b*, 503 *c*. Another interesting work is an old illustrated edition in forty-one volumes of the famous novel *Taiheiki*, by Kojima who died in 1374, on which Aston (*l.c.*, pp. 169 *et seq.*) gives a great deal of information. A fine manuscript, dated 1804, containing eighteen water-color sketches, illustrates the gradual stages in donning the parts of a coat of mail by a Diamyō.

In Manchu literature, Chicago has one of the richest collections in existence, including as it does many rare early editions, unique Palace editions, and manuscripts for imperial use, of whose existence nothing had before been known. When I published a sketch of Manchu literature in 1908, I was under the impression that I had made as complete a survey of the subject as possible; now I am able to make a series of important additions which will show the character of this literature in a new light. As I expect to publish these notes before long, I need only say here that the majority of Manchu and Manchu-Chinese bilingual prints catalogued in my sketch are now in the Newberry Library. Among the unique works of which no other copies are known may be mentioned a Commentary to the Four Classical Books (*Se shu*) composed in Manchu by the Emperor K'ang-hi in twenty-six quarto volumes, the Palace edition of 1677 (No. 639); a Manchu commentary to the classical Book of Mutations, *Yi king*, by the same monarch, in eighteen quarto volumes, the Palace edition of 1683 (No. 692); and a commentary to the ancient Book of History, *Shu king*, written by the Emperor K'ien-lung in thirteen volumes of the same size, Palace edition of 1754 (No. 564). These three works seem never to have been placed on the book-market and to have come out of the Palace in consequence of the panic following the death of the Emperor

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PAGE FROM THE MANCHU COMMENTARY OF THE FOUR CANONICAL BOOKS COMPOSED BY THE EMPEROR K'ANG-HI IN 1677.

and the Empress-Dowager in the autumn of 1908. It was a curious circumstance that just at that time, for a few weeks, the Peking book-market was flooded with rare Manchu books for sale to foreigners; the Chinese are certainly no customers for Manchu literature. Mention may be, further, made of a Palace edition of the philosopher Mêng-tse (No. 703), in Manchu only, without the Chinese version; the Manchu account of the War against Galdan, 1709 (No. 710); the *Yooni bithe* (Nos. 690 and 693), the oldest Manchu dictionaries of 1682 and 1687; Collection of Words from 120 Old Men (see Laufer, *Sketch of Manchu Literature*, p. 19), a valuable manuscript in eight volumes, written in 1709, and a number of other unedited manuscripts; a Palace edition of 1741 of the Four Classical Books (*Se shu*) in Manchu only (No. 559); and a complete edition of the Genealogies of the Mongol and Turkish Princes in Chinese, Manchu, and Mongol (Nos. 563 and 574, seventy-two vols., quarto, Palace edition); the Manchu translation of the historical work *Tung kien kang mu* (No. 573), which is discussed in the report on Chinese history, a great rarity, in the Palace edition of 1681 in ninety-six volumes; the Ritual of the Manchu Dynasty, written in Manchu, illustrated with wood-engravings describing the objects of the cult, Palace edition of 1747 (see Laufer, *Sketch of Manchu Literature*, pp. 39-40); the *Ku wên yüan kien* (No. 592), an excellent work containing historical extracts and selections in Manchu from the Tso-chuan down to the writers of the Han and Sung dynasties, Palace edition of 1685 in thirty-six volumes; a collection of Buddhist charms and prayer formulas (*dhāranī*) in Chinese, Manchu, and Tibetan (No. 783) in ten volumes, a splendidly printed book with fine large folded wood-engravings executed in the Palace exclusively for imperial

use during the K'ien-lung period (1736-1795). In view of the recent overthrow of the Manchu dynasty, it is the more gratifying to have become heirs to their literary bequest, and to have saved, in the interest of the future historian, so many important monuments inspired by the literary zeal and activity of its illustrious rulers. The time is sure to come when this subject will become one of primary importance for research.

Tibetan books were acquired during three different stages of my expedition, first in Darjeeling and during a journey in Sikkim where books printed in the monasteries of either Sikkim or southern Tibet were secured; secondly in Peking where I gathered all Tibetan and Mongol books, so far as still available, issued from the press near the temple Sung-chu-sze;² and thirdly, during a journey in eastern Tibet, in the Tibetan states of Sze-ch'uan, and in Kansu and the Kukuṅōr region. The richest harvest was obtained in the ancient monastery of Derge in eastern Tibet. Tibetan literature has had but little attention thus far from scholars, and our knowledge of it is still very scanty. The elaboration of a bibliography remains a work for the future. The lists of Tibetan books published by some European libraries usually give no more than the mere titles or are meagre in contents and not entirely reliable. The only serious bibliographical attempt is Csoma's analysis of the two collections of the *Kanjur* and *Tanjur*³ Copies of both are now in Chicago, in the edition printed in 1742 at the monastery of Narthang near Trashiḥunpo in central Tibet.

² A description of the activity of this printing establishment will be found in my *Sketch of Mongol Literature*.

³ Published in *Asiatic Researches*, Vol. XX, Calcutta, 1836. French translation, with indices, by L. Feer, in *Annales du Musée Guimet*, Vol. II. Of P. Cordier's new work, *Index to the Tanjur*, the first part has appeared (Paris, 1909).





FIRST PAGE FROM A VOLUME OF THE TIBETAN KANJUR (EDITION OF NARTHANG), CONTAINING THE VINAYAVASTU, THE FIRST PORTION OF THE SECTION VINAYA, THE DISCIPLINARY RULES FOR THE ORDER OF BUDDHIST MONKS.

The copy in question had been brought by the Dalai Lama from Lhasa to Peking. The Narthang edition has sometimes been described as inferior in make-up. This opinion is largely based on the poor condition of the copy in the Royal Library of Berlin; the reason why this copy is difficult to read is because it was struck off on bad and thin paper. The Newberry copy of the *Kanjur*, however, is printed on a good quality of strong Tibetan paper and perfectly clear and legible.⁴ It all depends upon the kind of paper, as can be proved from several practical examples, good and bad, readable and illegible copies of the same work being printed from the same blocks; the different results are due to the different grades of paper used. I am informed by several Tibetan Lamas that the Narthang edition is considered by far the best of all, from the viewpoint of textual criticism; it certainly contains far fewer mistakes than the red-printed imperial editions of Peking, and continuous reading of it is much easier, as the vermilion color of the Peking issues is a great strain on the eye. Nor are the red-printed editions the ideal thing for another reason, viz., the color is liable to fade; in the St. Petersburg copy I have come across many folios where the lettering had faded to a pale white.

The *Kanjur*, which means "Translation of the Word" (i.e., of Buddha), is the adopted canon of the sacred writings of Buddhism translated into Tibetan mostly from the original Sanskrit texts by a trained staff of Buddhist monks from the ninth to the thirteenth century. A few translations go back to the latter part of the seventh century, the time of the first introduction of Buddhism into Tibet; some have

⁴Tibetan books are not kept in stock, and have no ready-made editions. The blocks for the *Kanjur* and *Tanjur* are kept under lock and key in a certain hall of the temple. A copy is printed only when ordered, and requires a permit from the Abbot. There is also but one printing season a year.

been made also from Chinese and from the Turkish language of the *Uighur* in which, as we now know from discoveries made in Turkistan, a translation of the Buddhist scriptures existed. On the other hand, the interesting fact has been brought to light by F. W. K. Müller that the Tibetan version played a prominent rôle in the composition of the Chinese *Tripitaka* which contains a number of terms to be explained only from Tibetan. The Tibetan translations are almost literal and prepared with a great deal of care and accuracy, and as most of the Sanskrit originals are lost, they become a primary authentic source for the study of Buddhism; even in those cases where the Sanskrit texts are preserved, the Tibetan documents always provide considerable assistance in making out the correct Sanskrit reading and facilitating understanding. To one equally versed in Tibetan and Sanskrit and familiar with Buddhistic style and terminology, it is even possible successfully to restore the Sanskrit original from the reading of the Tibetan text. The vast stores of this collection have in part been repeatedly ransacked by scholars interested in the history of Buddhism. A. Schiefner and L. Feer have extracted from its pages a large number of Buddhist legends and stories; the Hon. W. W. Rockhill has skilfully utilized it for a reconstruction of a life of Buddha, and some texts even yielded to him material for a history of Khotan. But the bulk of its contents still remains unstudied; many parts, *e.g.* the *Vinaya* containing the discipline or rules for the orders of the monks, should be translated intact. A task of the first order, the literary history of the collection, remains to be done. This would require a comparative study of all the existing editions. We now know that there are different editions of the *Kanjur* varying in contents and illustrations,

and in the arrangement of the matter,⁵ and that these differences have sprung up from the midst of different sects. As in China and Japan, so also in Tibet, Buddhism does not form an harmonious unity, but is split up into various sects which came into being at various times and are often bitterly antagonistic to each other, not only on religious but also on political grounds. Only by a thorough investigation of the history of these various sectarian formations can we ever hope to penetrate into the mystery of the history of Lamaism. The history of the collections embodied in the *Kanjur* can be fully understood through the history of the sects only, and the latter subject will shed new light again on the formation of the Canon. Each work in it has had a long and varied life-history, having been translated, corrected, revised, re-edited, and commented upon many times, and this subject is still a *terra incognita*. What is required, therefore, is a critical concordance of the various sectarian editions of the *Kanjur*, the literary history of which is recorded in their lengthy prefaces, and finally also a collation of the works of the Tibetan with those in the Chinese *Tripitaka*, a Tibeto-Chinese concordance.

The bulk of Tibetan literature is of a religious Buddhistic character, but it would be erroneous to believe that it is all secondary matter derived from Indian sources. Native authors have developed a fertile literary talent and produced a quantity of literature relating to theology, logic, metaphysics, rhetoric, grammar, lexicography, medicine, poetry, and history. Tibetan writers have preserved to us the history of India for periods where Indian history presents a

⁵ Compare Laufer in *T'oung Pao*, 1908, p. 8; and Die Kanjur-Ausgabe des Kaisers K'ang-hsi (*Bulletin de l'Académie des sciences de St. Pétersbourg*, 1909, pp. 567-74).

perfect blank. The poems and legends of Milaraspa are a fascinating production of Tibetan poetic imagination; his works and his biography, in the original Tibetan as well as in the Mongol translations, are to be found in the Newberry Library; also the voluminous literature crystallized around Padmasambhava, the great apostle from Udyāna who played a rôle of great consequence in the establishment of Lamaism in Tibet during the eighth century. "Collected works" of individual authors occupy a prominent place in Lamaist literature. Of all the Dalai Lamas, the Pan-chen rin-po-che, the Metropolitans (Chutuktu) of Peking, and other high church-dignitaries, vast collections of their personal writings embracing all departments of literature have been made, forming a substantial and valuable part of native erudition; a great many of these works, of extraordinary extent and importance, were secured for the Newberry Library. There are also in the collection beautiful Tibetan books printed at the imperial press of Peking under the reigns of the Emperors K'ang-hi (1662-1722) and K'ien-lung (1736-1795), as well as some fine specimens of manuscript work in gold and silver writing. Especially noteworthy is an ancient and splendid copy, written in silver on a black polished background, of the famous work *Māni Kambum* (No. 826), in its main portions traceable to the seventh century, written in glorification of the god Avalokiteçvara who incarnates himself in the Dalai Lamas, and containing the laws of the first historical Tibetan king, Srong-btsan-sgam-po of the seventh century. The copying of sacred books is considered a great religious merit; writing in vermilion insures a higher merit than ordinary writing with black ink, while silver and gold writing surpass both.

In connection with the Buddhistic literature of Tibet, the Chinese *Tripitaka* may be mentioned in this place. It is the corresponding Chinese version of the sacred writings of the Buddhist Canon, embracing approximately two thousand works of dogmatic, metaphysical, and legendary character translated from the Sanskrit. The edition in the Newberry Library was formerly preserved in a temple at Wu-ch'ang and is that known under the designation of the Buddhist Canon of the Ts'ing or Manchu dynasty (*Ta Tsing Sansang king*). Until 972 A.D. the Chinese Canon was preserved in manuscript only; in that year, it was printed for the first time by order of the Emperor T'ai-tsu. Thereafter it was printed repeatedly from wooden blocks which were as often destroyed by fire or in the course of wars. During the Sung and Yüan dynasties (960-1367 A.D.) as many as twenty different editions are said to have been issued, but all of them perished in the catastrophe marking the downfall of the Mongols. A few copies of editions coming down from the Ming period have survived in some temples of northern China; one printed in the Yung-lo period (1403-1424), and preserved in a monastery of Shansi Province and alleged to be complete, was once offered to me for ten thousand Mexican dollars. But the K'ien-lung Palace edition in the Newberry collection is certainly just as satisfactory. The plan of this publication was drafted in 1735 by the Emperor Yung-ch'eng, and on his death in the same year, taken up in 1736 by his son and successor, the Emperor K'ien-lung. The printing of the entire work extended over three years and was completed at the end of 1738. The printing blocks are still preserved in the temple Po-lin-sze, situated east of the Great Lama Temple in Peking. According to an official notice posted there, it required

28,411 blocks to engrave the entire collection, which is composed of 55,632 leaves. The work is arranged in 154 sections and 1,263 chapters. It consists of 7,920 oblong flat volumes bound in 792 wrappers (*tao*). The Index, with prefaces and table of contents, makes five volumes. Each volume is illustrated with a fine wood-engraving of delicate tracing. It is bound in brocade, and the wrappers are also mounted on beautiful silk brocades of different designs. This peculiar feature gives the work a great artistic value. These textiles with their variety of ornament and color are rare specimens well authenticated as to origin and date and traceable to the beginning of the K'ien-lung period. Ancient Chinese textiles are rare, and if found, their dating rests on internal evidence only. It should be emphasized that the edition in question is one of the originals actually printed in 1738, and not a later reprint made from the same blocks. In the summer of 1910, when paying a visit to the temple Po-lin-sze, I witnessed there myself the printing of a new edition from the old blocks for the benefit of a temple near Peking.⁶ Besides this fundamental work for the study of Buddhism, the Newberry collection has a large number of single editions of Chinese Buddhist works, among them some of the Ming period, and other books bearing on Buddhist subjects. The presence of all the important works of Buddhism in the three principal languages of Northern Buddhism—Chinese, Tibetan, and Mongol—will enable the advanced student to investigate fully and comparatively almost every phase of Buddhist literature.

⁶ Regarding the bibliography and contents of the Chinese Tripitaka compare Bunyiu Nanjio, *A Catalogue of the Chinese Translation of the Buddhist Tripitaka, the Sacred Canon of the Buddhists in China and Japan*, Oxford, 1883; and Cl. E. Maitre, *Une nouvelle édition du Tripitaka chinois (Bulletin de l'École française d'Extrême-Orient, Vol. II, 1902, pp. 341-351)*.





The output of books in China is enormous, and the number of editions, particularly in the department of so-called classical literature, is really bewildering. My primary aim was to secure of all standard works first editions, or whenever this was not possible, the best editions procurable with the idea of permanency in view. Paper and type were carefully examined in each case and stress was laid on obtaining, wherever possible, books printed on Korean paper (*Kao-li chih*) which is the strongest and most expensive, never loses its beautiful and uniform whiteness, and enjoys the same reputation among Chinese scholars that hand-made linen paper does among us. The search for good ancient editions is now beset with more difficulties than ever before, because, as one of the remarkable results of the awakening of China, the practice of establishing public libraries was instituted on a large scale. Until recently only the private library of the scholar and a few more ambitious libraries in the possession of distinguished wealthy clans were known; the latter were guarded with such watchful jealousy that their utilization through a wider circle of students was rendered well nigh impossible. The foundation of universities and colleges has also given an impetus to the establishment of libraries for the benefit of students. At times, the higher Chinese officials became somewhat alarmed at the exportation abroad of valuable libraries through foreigners, and the new national spirit now rapidly asserting itself is inclined to regard old books and manuscripts as national monuments requiring governmental protection. They are placed on the same plane as antiquities, and an export duty *ad valorem* is placed on them, while new books are simply listed as paper and pay a very low amount of duty charged according to weight. The order of the

governor of Shantung forbidding the trade and export of all kinds of antiquities within the pale of his province has gone into effect and includes a ban on the exportation of ancient books. This new movement has naturally resulted in a strong upward tendency of prices which, in some cases, have doubled during the last decade. When in 1901 I started on my first collection of Chinese books, it was still comparatively easy to secure ancient printed books at reasonable rates. At Si-ngan fu, I had in 1902 the first edition of Ma Tuan-lin's famous work *Wên hien t'ung k'ao* of 1319 offered to me at 90 Taels (about \$63.00) and a Ming edition of the same work of 1524 (period Kia-tsing) at 40 Taels (about \$28.00); these editions, no longer procurable, would now cost at least double that rate. Despite this discouraging situation I was able to secure a good many original and Palace editions of such standard works as form the nucleus of every Chinese library, e.g. the famous dictionary of the Emperor K'ang-hi in the original Palace edition of 1716 in forty volumes (No. 34); the great concordance *P'ei wên yün fu* in the Palace edition of 1711 in one hundred and nineteen volumes (No. 42);⁷ the *P'ei wên chai shu hua p'u*, a collection of essays on classical and historical books in sixty-four volumes, dated 1705 (No. 41), likewise originating from that great promoter of literature

⁷As the wooden blocks used for the printing of these editions have been destroyed by fire, it is impossible to have new impressions struck off from them, as is done with many books out of print the blocks of which are preserved. Thus, there are books printed with Sung or Yüan blocks under the Ming, and others struck off from Ming blocks under the Manchu dynasty; the paper is then the only means of ascertaining this fact. The high value placed on the Palace edition of the *P'ei wên yün fu* becomes evident from the fact that the Emperor K'ien-lung presented a copy of it as a reward to persons who sent up a hundred and more rare books to his library, when he had a search made for such throughout the empire for the purpose of compiling a complete bibliography of literature.

and printing, the Emperor K'ang-hi, to whom we also owe a fine edition of the collected works of the philosopher Chu Hi (1130-1200), the *Yü ch'i Chu-tse ts'üan shu*, twenty-four volumes, 1713 (No. 31), and an anthology of poetry chronologically arranged, the *Yü ch'i li tai fu hui* of 1706, in eighty volumes (No. 156).

The marked historical sense of the Chinese is one of their most striking characteristics. Hardly any other nation can boast of such a long and well-authenticated record of a continuous uninterrupted historical tradition extending over a millennium and a half down to 1644, the year of the accession to the throne of the first Manchu ruler. The official history of a dynasty is compiled only after its downfall, and it becomes the duty of the succeeding dynasty to take charge of the archives of its predecessors, and to appoint a commission of scholars to sift and arrange them for the writing of the dynastic history. Some of these histories have been composed by men of high standing in the literary world. Excluding the present one, there are in existence the official records of twenty-four previous dynasties, known as the "Twenty-Four Histories" (*Êrh shi se shi*), comprising altogether 3,264 extensive chapters. With pedantic accuracy, all events are there registered not only year by year, but also month by month, and even frequently day by day. They also contain chapters on chronology, state ceremonial, music, law, political economy, state sacrifices, astronomy, geography, foreign relations, and the condition of literature in that particular period. Of the Twenty-Four Histories, the Newberry collection contains three series of different issues: (1) The complete lithographic edition based on the Palace edition of the Emperor K'ien-lung, published in Shanghai, 1884, in seven hundred and eleven volumes,

bound in eighty wrappers; of the three Shanghai editions, varying in quality of paper and size of type, this one is the best. (2) Several Palace editions of the K'ien-lung period of separate Annals, as e.g. the *Weishu* or Annals of the Wei dynasty (386-556 A.D.), in thirty volumes, printed in 1739 (No. 730); the *Kiu Wu tai shi* or Old History of the Five Dynasties (907-959 A.D.), in sixteen volumes, published 1775; the *Ming shi*, or the Annals of the Ming dynasty, one hundred and twenty-two volumes, 1739 (No. 646); the *Liao Kin Yüan shi*, i.e. the three Histories of the Liao (916-1125 A.D.), Kin (1115-1234 A.D.), and Yüan (1206-1367 A.D.) dynasties, eighty-two volumes, issued in 1740. The Manchu rulers had a special predilection for these three dynasties, with whose representatives they were connected by ties of blood, the Liao representing the Khitan and the Kin the Niüchi, both Tungusic tribes closely allied in speech and culture to the Manchu, while Yüan is the designation under which the Mongols held sway over China. The Newberry collection also includes the important work, first compiled under K'ien-lung and re-edited in 1824 at the instigation of the Emperor Tao-kuang, explaining in Manchu transcriptions the foreign names of persons, offices, and localities abounding in the three historical works mentioned and containing important material for the study of the languages of the Khitan and Niüchi, only a few fragments of which have survived.⁸ (3) Annals published under the Ming dynasty: the *Shi ki* of Se-ma Ts'ien, the first historiographer of China, printed in 1596, twenty volumes (No.

⁸ See Laufer, *Sketch of Manchu Literature*, p. 45. Paul Pelliot (*Bulletin de l'École française d'Extrême-Orient*, 1909, p. 71) points to another source of Khitan words in the *Sui shi kuang ki*, embodied in the valuable collection of reprints by Lu Sin-yüan, the *Shi wan küan lou*, a copy of which is in the Newberry Library (No. 974, one hundred twelve volumes).

644), and the *Shi ki p'ing lin* (No. 868), published in 1576 by Ling I-tung in thirty-two volumes, giving the text with critical annotations at the head of the pages; the former edition was the first to print the text together with the commentaries of P'ei Yin, Se-ma Ch'êng, and Chang Shou-tsieh.⁹ One of the finest Ming printed works is represented by the *Ts'ien Han shu*, the Annals of the Former Han dynasty (B.C. 206-24 A.D.), printed in 1532 in thirty-two volumes, on Korean paper (No. 39). Further, we have the *Hou Han shu*, the Annals of the Later Han dynasty (25-220 A.D.) of 1596 in thirty volumes (No. 647); the *Han shu p'ing lin* of 1581 in twenty-four volumes (No. 593); the *Nan Ts'ì shu* or Books of the Southern Ts'ì dynasty (479-501 A.D.) of 1589 in eight volumes (No. 657); the *Ch'ên shu* or Books of the Ch'ên dynasty (556-580 A.D.) of 1588 in six volumes (No. 656); the *Pei Ts'ì shu* or Books of the Northern Ts'ì dynasty (550-577 A.D.) of 1638 in six volumes (No. 726); the *Wei shu* or Books of the Wei dynasty (386-556 A.D.) of 1596 in sixteen volumes (No. 653); the *Chou shu* or Books of the Chou dynasty (557-580) of 1602 in ten volumes (No. 877); the *Sui shu* or Books of the Sui dynasty (581-617 A.D.) of 1594 in twenty volumes (No. 649); the *T'ang shu* or the Books of the T'ang dynasty (618-906 A.D.) in forty-nine volumes (No. 606); the *Sung shi* or Annals of the Sung dynasty (960-1279 A.D.) of 1480 (some leaves bearing dates 1557 and 1600) in ninety-six volumes (No. 855); the *Liao shi* or Annals of the Liao dynasty (916-1125 A.D.) of 1529 in eight volumes (No. 625), and finally the *Yüan shi*, the History of the Yüan or Mongol dynasty (1206-1367 A.D.), the *editio princeps*

⁹ Compare E. Chavannes, *Les mémoires historiques de Se-ma Ts'ien*, Vol. I, p. ccxviii (Paris, 1895).

published under the reign of the first Ming Emperor Hung-wu (1368-1398). This makes a total of thirteen Annals in Ming dynasty editions, which may be considered a very satisfactory result of the search for these works, since complete sets can no longer be obtained. The superiority of the Ming editions has been demonstrated thus far in the case of the *Yüan shi*; but close critical study of the others will presumably reveal similar results. Bretschneider has shown that a learned committee was appointed by the Emperor K'ien-lung to revise the *Yüan shi*, and to change the writing of all foreign personal and geographical names according to an entirely arbitrary system in which the old names can hardly be recognized. The K'ien-lung edition has thus become unserviceable for historical and geographical investigations, and the Ming edition must be made the basis of all serious research. As the same observation holds good for the History of the Liao, the 1529 edition of this work now in the Newberry Library becomes one of fundamental value.

Under the Ming dynasty, three editions of the *Yüan shi* were issued: during the period Hung-wu (1368-1398), Kia-ting (1522-1567), and Wan-li (1573-1620). The compilation of the Annals began in 1369 and was completed in the middle of 1370. It is curious, however, that our edition, which evidently represents this first original issue of the work, bears on the margin of the first page following the index the imprint "first year of Hung-wu," *i.e.* 1368. There are many leaves in it supplemented from the second Kia-ting edition, on which dates like 1530, 1531, 1533, etc., and even 1572, are printed. It was a common practice under the Ming to make up books, especially historical works, in this peculiar manner. If single printing-blocks

were destroyed or lost, the respective pages were written out and engraved again, and provided with a date-mark on the left margin. A number of our Ming works exhibit this feature, and a well-informed book-expert in Peking told me that this custom was followed in the Government printing-office at Nanking, and that all books of this peculiar make-up come from there.

An indispensable compendium for the study of the Chinese Annals is the *Shi sing yün pien* (No. 1207, twenty-four volumes, 1784), containing an index arranged according to rhymes of all proper names occurring in the Twenty-Four Official Histories. The principle of arrangement is the same as in the *P'ei wên yün fu*. When an historical name is met with in the reading of texts, one is enabled, by consulting this handbook, to refer at once to the chapter in the Annals where the biography of the personage in question may be found.¹⁰

The Dynastic Histories themselves constitute only a small portion of the historical literature of the Chinese; they form the frame and groundwork on which a lofty structure of investigations, dissertations, and compilations has been built. Next to the Dynastic Histories rank the "Annals" (*pien nien*) the model for which was found in the "Spring and Autumn Annals" (*Ch'un Ts'iu*) of Confucius, a chronicle of events in strict chronological sequence. The work of this class claiming the greatest antiquity is represented by the "Annals Written on Bamboo Tablets" (*Chu shu ki nien*, No. 875) extending to 299 B.C. The most celebrated production of this kind is the *Tse chi tung kien* by Se-ma Kuang (1009-1089), completed in 1084 after nineteen years' labor. It is a general history of China from the beginning

¹⁰ Compare F. Hirth in *T'oung Pao*, Vol. VI, p. 319.

of the fourth century B.C. down to the beginning of the tenth century A.D. About a century later, this work was revised and condensed by the famous philosopher Chu Hi (1130-1200) into fifty-nine chapters. It was first published in 1172 under the title *T'ung kien kang mu* with an introduction by Chu Hi, and it is a complete copy of this *editio princeps* which the Newberry Library now possesses. It is a rare and fine specimen of Sung printing and perhaps the most extensive work of that period now known. This work is still regarded as the standard history of China, and innumerable subsequent editions of it have been published.¹¹ The fact that this edition is really that of the Sung period is proved by the description of it given by Mo Yu-chi in his valuable bibliographical work (*Lü t'ing chi kien ch'uan pên shu mu*, Ch. 4, p. 14, ed. by Tanaka Keitaro, Peking, 1909). He says that the printing-blocks were engraved in 1172, that the printing was done on pure paper, that each page has eight lines with seventeen characters for each line. This agrees with our edition, while the reprint of the Yüan period exhibits on each page ten lines with sixteen large characters on each, or twenty-four, if small characters are employed. It is probable that the copy in the Newberry collection is identical with that described by Mo Yu-chi, as a number of other books inspected and attested by this scholar were obtained by me.

The Manchu translation of this history is represented by a Palace edition beautifully printed in 1681 under the generous patronage of the Emperor K'ang-hi and issued in ninety-six large volumes (No. 573). No library in Europe seems to possess a perfect copy of it; the University Library

¹¹ A modern reprint dated 1886 is in the John Crerar Library (No. 808, two hundred and forty volumes).

in Kasan owns a fragment in twelve volumes. To the same group of histories belong the *T'ung kien ts'üan pien* (No. 608), compiled under the Ming dynasty in 1559, in twelve volumes; the *Kang kien hui pien* (No. 742), of the same period, giving a history down to 1355; and the *Sung Yüan t'ung kien* (No. 648), a history of the Sung and Yüan dynasties, dated 1566, in twenty-four volumes.

The third class of historical writings is represented by the "Complete Records" (*ki shi pên mo*) in which the authors free themselves from the restraints of the traditional method and treat the whole subject thoroughly from a broad point of view. The most important of these, the *Sung shi ki shi pên mo*, the *Yüan shi ki shi pên mo* of 1606, and *Ming kien ki shi pên mo* (No. 547, twenty volumes, 1648), are all in the Newberry collection; also the *Yi shi* by Ma Su (No. 948, forty-eight volumes), of 1670. In works relating to the history of the Yüan and Ming dynasties, the Library is especially rich. I may mention the *Yüan shi sin pien*, a newly discovered history of the Mongol dynasty published in 1905 in thirty-two volumes; the Code of the Yüan, first printed 1908 in twenty-four volumes; the *Ming shi kao* (No. 607), a valuable history of the Ming dynasty in eighty volumes, inspired by the untiring activity of the Emperor K'ang-hi in 1697, written by Wang Hung-sü and printed 1710; the *K'in ting ming kien* (No. 631), twenty-four volumes, and another record of the same house, compiled by a commission under K'ien-lung; the *Ming ki tsi lio* (No. 856), likewise an account of the history of the Ming dynasty, issued in 1765 in sixteen volumes.

Of the works falling under the category of *chêng shu*, i.e. handbooks of information on the constitution, official administration, and many subjects of national economy, the

collection includes the so-called *San tung* (No. 920), edition of 1859 in three hundred and twenty volumes, embracing the *Tung tien* of Tu Yu, who died 812 A.D.; the *Huang ch'ao tung tien*, referring to the Manchu dynasty and compiled by order of K'ien-lung, first published about 1790, and the *Wên hien tung kao* by Ma Tuan-lin, first printed in 1319; further, the *Kiu tung lei tien* (No. 973), in which nine works of this class are worked up systematically, in the Shanghai edition by Yü Yüeh in sixty volumes.

A group of historical works not mentioned by Wylie is represented by comprehensive histories of the emperors which seem to have been in vogue under the Ming dynasty. I secured a *Yü ch'i li tai kun lan* (No. 543), a history of the lives of the emperors beginning with the mythical culture-hero Fu-hi and ending with Shun-ti, the last emperor of the Mongols. It was composed by the Ming Emperor Taitung and is in a beautifully printed Ming Palace edition of the year 1453 in five quarto-volumes, probably unique. Of other Ming publications treating of historical subjects may be mentioned the *Ts'in Han shu su* (No. 891) of the year 1558, containing memorials to the throne by eminent statesmen under the Ts'in and Han dynasties.

There are many special records dealing with certain periods and events in the history of the late reigning house. The *Huang Ts'ing k'ai kuo fang lio* (No. 555), Palace edition of 1786 in sixteen volumes of quarto size of fine print, relates the history of the Manchu conquest of China. *Tung hua lu* is the designation of a number of works treating the reigns of the various emperors.¹² We have the *Tung hua lu* by Tsiang Liang-k'i, a summary of events from the origin of

¹² The name means Records of the *Tung hua*, a gate in the east wall of the Palace of Peking, near which there is the *Kuo shi kuan*, the Office of the State Archives.

the dynasty down to the year 1735, printed in 1765 (No. 739, twelve volumes); the *Tung hua se lu* (No. 744) in forty-nine volumes, being the continuation of the former work and treating the history of the long rule of the Emperor K'ien-lung (1736-1795); further, the *Tung hua ts'üan lu* (No. 988), published in 1884 in one hundred and thirty-four volumes, containing a complete history of the dynasty up to 1874; finally the *Kuang-sü tung hua lu* (No. 972, sixty-four volumes), being the history of the period Kuang-sü (1875-1908).

Wars and rebellions have been frequent during the last two centuries and the official documents relating to most of them have been printed. The formidable war which the Emperor K'ang-hi waged against the Kalmuk chief Galdan at the end of the seventeenth century is treated in a Manchu work under the title, "Subjugation of the Regions of the North and West" (Nos. 560, 710), in thirty-five volumes, of which only twenty-three could be secured, no complete copies having survived. So far as I can ascertain, no European library is in possession of this work. Another book of great rarity is the *P'ing ting kiao ki lio* (No. 736), "Account of the Pacification of the Sectarian Rebels," published by order of the Emperor Kia-k'ing and relating to the rebellion of a secret society under the leadership of Li and Lin Ts'ing, who plotted against the life and throne of the monarch.

The imperial printing-office, which occupied a series of buildings situated to the southwest of the Palace City (called *Tsao pan ch'u*), was established by a decree of the Emperor K'ang-hi in 1680. The superb editions issued from this press by imperial sanction under the reigns of K'ang-hi and K'ien-lung are known under the name of

Palace editions (*tien pan*). The buildings together with their entire stock of printing-blocks and types were destroyed by an accidental conflagration in July, 1869. Palace editions have therefore become rare and eagerly sought-for treasures. That disaster resulted in the establishment of a new press arranged on the plan of movable types which was connected with the Tsung-li Ya-mên, the former Office of Foreign Affairs. Fonts of movable lead type were procured from the supply introduced by Mr. Gamble, superintendent of the American Presbyterian Mission Press at Shanghai, and were employed in the production of several official publications of great bulk and historical importance. The most noteworthy of these are the *Kiao ping Yü-fei fang lio* (No. 654) in four hundred and twenty volumes, and the *Kiao p'ing Nien-fei fang lio* (No. 655) in three hundred and twenty volumes. The former gives the official record of the Government proceedings in the great T'ai-p'ing insurrection, all operations and despatches being given; the latter work contains a similar record of the great Mohammedan rebellion. Both publications were issued simultaneously in 1872, and magnificently printed in uniform style. They form one of the most extensive collections of documents relating to a particular event ever published by any government, and they deserve the careful attention of the historian interested in these two unique movements; they have not yet been utilized by any foreign scholar.

Among works relating to the history of modern times, the following are deserving of special mention: The Collected Reports and Decisions of the statesman Li Hung-chang (No. 708) published in thirty-two volumes, 1866, by Chang Hung-kün and Wu Ju-lun; and the Diary of the great statesman Tsêng Kuo-fan (1811-1872) published

in the facsimile of his own handwriting (forty volumes, No. 1215).

The *Shi ch'ao shêng sün* (No. 970, one hundred volumes) is a collection of all the decrees issued by the emperors of the Manchu dynasty up to 1874, the year of the death of Tung-chi; those of the Emperor Kuang-sü have not yet been published in book-form.

Many critical treatises on special historical subjects, many works on biography, memoirs, and local history (several, e.g. on the history of Sze-ch'uan Province) are also included in the collection. Taken collectively, these materials provide the means for the detailed investigation of almost any historical problem relating to Eastern Asia.

The cyclopaedic tendency of the Chinese has become almost proverbial. Hardly any nation can boast of such a large number of cyclopaedias. They resemble, on the whole, our own attempts in this direction, except that the method of arrangement is different. The Chinese works of this kind are arranged methodically according to subject-matter, extracts or quotations from older works on the particular subject being given under each heading. The compilers refrain from recording investigations or even opinions of their own, but observe a strictly objective and impartial method in placing only the material itself before the reader. One soon becomes familiar with the mode of arrangement, and finds in a few moments any special subject desired, when accustomed to the system of classification.

Of the more important cyclopaedias in The Newberry Library, the following are deserving of particular mention: the *T'ai p'ing yü lan* (No. 32), edited 1812 in sixty-four volumes by the scholar and statesman Juan Yüan (1764-1849). This is a compilation coming down from the Sung

dynasty and completed by Li Fang and others in 983 A.D. It is divided into fifty-five sections comprising a thousand chapters in all. Extracts are given from 1,690 works all of which are listed in the introduction. As scarcely two- or three-tenths of these are now preserved and a large number were already lost when the work was compiled, so that the quotations had to be copied from former cyclopaedias, this thesaurus is especially valuable since it thus includes a great deal of information not to be found in other sources. One of the most practical works of this class is the *Yen kien lei han* of which we have the beautiful Palace edition issued under the patronage of the Emperor K'ang-hi in 1710, in one hundred and forty volumes (No. 36). F. W. Mayers, who has traced the literary history of this work (*China Review*, Vol. VI, p. 287), calls it the most accessible and perhaps the most generally useful of the imperial compilations of the K'ang-hi period. An earlier production of the Ming dynasty, the *T'ang lei han* by Yü Ngan-k'ü,¹³ served as model and foundation of the *Yen kien lei han*. Arranged in four hundred and fifty chapters, it amounts to twice the bulk of the *T'ai p'ing yü lan*, as the chapters are more voluminous and the types are cut on a smaller scale. The cyclopaedia *Yü hai* (lit. "Sea of Jade") was compiled by Wang Ying-lin (1223-1296) in the second part of the thirteenth century.¹⁴ It was first printed in 1337-1340. In the first half of the sixteenth century, revised and augmented editions began to appear. The one in the Newberry collection (No. 33) is the Palace edition of the K'ien-lung period, published in 1738 in one hundred and twenty

¹³ The original edition of this work is in the John Crerar Library Collection (No. 211).

¹⁴ Compare Pelliot, *Bulletin de l'École française d'Extrême-Orient*, Vol. II, 1902, p. 336.

volumes. It is divided into twenty-one sections comprising upward of two hundred and forty articles and is generally prized by scholars, according to Wylie, as one of the best works of its class, although it must be used with discrimination. The latter remark is not restricted, however, to this particular work, but holds good for all cyclopaedias, the quotations of which are sometimes inexact, incomplete, or impaired by misprints, and should be verified in important cases from the originals, if these are available, which is certainly not always the case.

Of the *Ts'ien kio lei shu* (No. 161) the Newberry collection has the original edition of 1632 in forty-four volumes. It is divided into thirteen sections containing upward of fourteen hundred articles. Wylie states regarding this work that in the eleventh book which treats of the bordering countries, and in the fourteenth book on foreign nations, the author speaks with an unguarded freedom respecting the Manchu. This caused the work to be placed on the *Index Expurgatorius*, and these two books were ordered to be suppressed. In our edition, however, they are fortunately retained in full, and it may be a timely task to investigate on what grounds the charge of anti-Manchism is based.

Of the cyclopaedia *Tse shi tsing hua* (No. 160), the Palace edition executed under the reign of the Emperor Yung-chêng, 1727, in thirty-six volumes, was the one secured for the Newberry Library. This is a voluminous collection, in one hundred and sixty chapters, of extracts from historical and philosophical writers, primarily intended as a convenient manual to aid in the composition of literary essays.

One of the treasures of the Newberry collection is the *Ts'ê fu yüan kwei* (No. 231), edition of 1642 in three hundred and twenty volumes. This is now exceedingly rare and a

work of great intrinsic value. It is an historical compendium drawn up in the form of an encyclopaedia with full details of all state matters from the beginnings of history down to the Sung dynasty; it was compiled by a commission of fifteen at the request of Chên-tsung, the third emperor of the Sung, and completed in 1013 A.D., each section being revised by the Emperor in person. The importance of this work rests on the fact that it allows of the comparative study of all existing sources relative to the same events, and that it imparts a great deal of new material not to be found in the official Annals, especially for the history of China under the T'ang dynasty.

The *Fa yüan chu lin* (No. 38, twenty-four volumes) is a convenient reference work dealing with Buddhistic subjects and affording a comprehensive view of the entire system of Buddhism in cyclopaedic arrangement. It was first issued in 668 A.D. by the monk Tao-shi.

As might be expected from their philosophical trend of mind, philosophy occupies the largest place in the life of the Chinese and in their literary achievements. Of the so-called classical, but more correctly, canonical literature, the Newberry collection contains many Palace editions of the Ming period and of the eighteenth century. The former are nearly all facsimile reprints of the earlier Sung editions; e.g. Chu Hi's work on the *Yi king* (No. 661) is a Ming reproduction of the *editio princeps* of 1099. A notable acquisition is the *Huang ts'ing king tsieh* (No. 623, three hundred sixty-one volumes, edition of 1890) containing one hundred and eighty works of the Manchu dynasty commenting on the Confucian Canon and edited by the famous statesman Juan Yüan (1764-1840). Of philosophical works, the original edition of the *Sing li ta ts'üan* of 1415 (No. 672),

a collection of the writings of the Sung philosophers made at the instigation of the Emperor Yung-lo, and the collected works of the philosopher Chu Hi (1130-1200), Palace edition of 1713, are especially noteworthy. The latter gives a dogmatic interpretation of the ancient canonical books and exercised an almost despotic influence on the subsequent thought and literature of China.

In lexicography the collection is strong. Among the early works in this class may be mentioned the original edition of the *Hung-wu chêng yün* (No. 545, five volumes), a dictionary arranged according to rhymes and composed by the first emperor of the Ming dynasty, Hung-wu (1368-1398), and the *Wu yin pien yün* (No. 887, five volumes), a dictionary of 1467.

Fiction is considered by Chinese scholars an inferior branch of literature and is not grouped with literature proper. It covers a wide field, nevertheless, and is immensely popular. No endeavor at completeness was made, but only the more important novels and those having a certain value as illustrating the history of culture were procured. Poetry, however, has always been viewed as one of the liberal arts and elegant pastimes of a gentleman, and the Chinese have cultivated it to an extraordinary extent. Its study is valuable to us for its high aesthetic merits, but at a future date it will surely fulfill a still greater mission and furnish the fundamental material for the most difficult of all subjects connected with China—the psychology of the Chinese. Here, their sentiments have crystallized, and he who wants to get the spirit of Chinese feeling and thinking must turn to their poetry, which is also the basis for the understanding of their painting and music. This department of literature was made as full and representative as

possible, and all poets of distinction are represented. All dynastic collections embracing the poems of certain periods, such as the works of the Han, Leu-ch'ao, T'ang, and Sung, and many individual editions of poets as well as critical investigations of their works were acquired, together with the Palace editions of the collected poems of the Emperors K'ang-hi and K'ien-lung. Among the early poetical works special mention may be made of the *T'ang shi p'in hui*, "Researches into the Poetry of the T'ang Period" (No. 1208), by Kao Sin-ning, printed in 1395 in eighteen volumes; a Collection of Poetry in eight volumes printed under the Yüan dynasty (No. 1151), the fourth volume of which contains the poetical works of the celebrated poet and painter Wang Wei; a Ming edition of the two foremost poets Tu Fu and Li T'ai-po (No. 869, twenty volumes); a Ming edition of the Sung poets of 1504 (No. 1169, twenty-four volumes); and the *Li Sao* of 1586 (No. 871, four volumes). The copy of the *Shuang-ki Hang kung shit tsi* (No. 916), *i.e.* "Collection of the Poems of Hang Huai, or Hang Shuang-ki," a poet of the Ming dynasty, is the only one at present known to be in existence. It was printed in 1559 in the Kia-tsing period, and was formerly in the Lü-t'ing Library. In the Catalogue of this Collection already referred to, it is remarked (Ch. 15, p. 12) that at the end of the last volume a hand-written entry consisting of two lines has been made to the effect that "on the nineteenth day of the month, of the year *hing-se* of the period K'ang-hi (1701), the old man Chu-to has perused this book." This same inscription is found written in red ink at the end of the Newberry copy which consequently must be identical with the one examined by Mo Yu-chi, who died in 1871. Chu-to is the title of Chu I-tsun (1629-1709), a devoted student of



唐柳先生文集序

夔州刺史劉禹錫纂

入音與政通而文章與時高下三代之文至戰國而

病涉秦漢復起謂自復以高切又中又音版漢之文

至列國而病唐興復起夫政瘧而土裂瘧音作瘧也

三光五嶽之氣分謂自分元注扶問切廣韻大音不

完故必混一而後大振初貞元中上方嚮文章昭回

之光下飾萬物天下文士爭執所長與時而奮粲然

如繁星麗天而芒寒色正謂自芒音亡說文人望而

敬者五行而已河東柳子厚斯人望而敬者敷子厚

始以童子有奇名於貞元初至九年為名進士十有

九年為材御史二十有一年以文章稱首入尚書為

徒非博學多識前言者未易訓釋也廣
文中乙丑年甲科恬於進取尚淹選調
生平用心於內不求諸外遂能會粹所
長成一家言將與柳文並行不朽無疑
矣非刻意是書者未必知論著之不易
也廣文諱緯字仲寶雲間人姓潘氏乾
道三年十二月吳郡陸之淵書

ancient literature and archaeology. We can thus clearly trace the ownership of this copy to two famous scholars.

A work of great importance, and at the same time the earliest printed book in the Newberry Library, is the *T'ang Liu sien shêng wên tsi* (No. 1174), dated 1167, in twelve volumes, containing the collected poems and essays of Liu Tsung-yüan (773-819 A.D.), one of the most celebrated poets and essayists of the T'ang dynasty. This edition, in forty-three chapters, has been fully described in the Catalogue of Lü t'ing (Ch. 12, p. 16); it is provided with a commentary by Shi Yin-pien. The margins of the pages show the peculiar black ornament of the Sung period (called "black mouth," *hei k'ou*); there are twenty-six lines of twenty-three characters on each page.

Born bibliophiles and philologists, the Chinese have always devoted the greatest attention to the bibliography of their literature. In the official annals of the various dynasties, there is a section in which the books extant or issued during that particular period are carefully enumerated; this thus becomes an indispensable source for the tracing of the history of books. The best known general catalogue is the *Sze k'u ts'üan shu* giving a detailed critical description of the library of the Emperor K'ien-lung who caused an extensive search for ancient books and manuscripts to be made throughout the empire. The Fan family in Ning-po, which possessed one of the greatest private libraries, distinguished itself in this enterprise and rendered a substantial service to the book-loving monarch by sending up six hundred and ninety-six works not owned by him. The Catalogue of this Library (No. 939) was published in 1808 in ten volumes, by the eminent scholar and statesman Juan Yüan (1764-1849), and registers the

titles of 4,094 works. As a characteristic sidelight on Chinese private libraries, the fact may be mentioned that the Fan Library is, or was, guarded with great jealousy. It is the common property of the whole clan, and each member of the clan keeps a key to his own lock, so that the place can be opened only with the consent of all, and it is the strict rule that it shall be opened only in the presence of all. In the Catalogue mentioned, a list of the books presented to the Emperor is drawn up.

The province of Chê-kiang in which Ning-po is situated, and the provinces of Kiang-su and An-hui always excelled in an abundance of books and in a great number of book-lovers and collectors. The total of works despatched from Chê-kiang to Peking amounted to 4,600, of which 2,000 were retained by the imperial bibliographers as deserving of being copied. Critical notes on all these books offered to the throne by that province were edited by Shên Ch'ü under the title *Chê-kiang ts'ai tsi yi shu mu* (No. 940), in 1772, eleven volumes. The Newberry Collection includes several other such private catalogues, among which the *Pi sung lou ts'ang shu chi* (No. 943, thirty-two volumes, 1882) deserves special mention. This is a description of the rare books gathered by the famous scholar Lu Sin-yüan,¹⁵ whose library was purchased in 1907 by the Japanese banker Iwasaki for 100,000 Yen (\$50,000.00).

A catalogue of special value is the *Hui k'o shu mu* (No. 953, ten volumes, 1870), a list of two hundred and sixty-nine so-called *Ts'ung-shu* or Repositories.¹⁶ It was first published in 1799 by Ku Siu. Many ancient and most interest-

¹⁵ Compare P. Pelliot, *L'œuvre de Lou Sin-yüan (Bulletin de l'École française d'Extrême-Orient, Vol. IX, 1909, pp. 211-249).*

¹⁶ Compare A. Wylie, *Notes on Chinese Literature*, pp. 76, 255; F. Hirth, *T'oung Pao*, Vol. VI, 1895, p. 321.

ing writings have been preserved only in these repositories, a class of publications corresponding to our "Series" or "Library" and usually containing the first printed editions of ancient manuscripts. In some cases these collections are of a heterogeneous nature since they include only such rare books as chanced to fall into the hands of an individual or a publishing house. In other cases they are arranged according to a plan well mapped out before hand, comprising the writers of certain periods or limited to certain classes of literature as philosophy, poetry, geography, or medicine. Thus, the well-known *Han Wei ts'ung shu* is a collection of authors who lived during the Han and Wei dynasties; the *T'ang Sung ts'ung shu* is exclusively devoted to productions of the T'ang and Sung periods; the *Chêng i t'ang ts'ung shu* (No. 753, one hundred and forty-eight volumes, 1709-1710) comprises collections of the treatises of the philosophers of the Sung dynasty. Wylie gives the contents of thirteen such *Ts'ung-shu*, merely registering the titles of the works embodied in them. Paul Pelliot has seriously taken up this subject and given a detailed critical and bibliographical analysis of several *Ts'ung-shu* with a stupendous amount of erudition. His high standard should be adopted as the ideal model for all future research in this direction. It is evident that the material incorporated in these enormous collections can be made available for fruitful investigation only by carefully cataloguing and indexing all the single works. It was made a special point to hunt up as many of these Collectanea as possible on account of their intrinsic value. It was a difficult task to trace and find them, owing to the fact that many of them were issued privately for subscribers and no copies in excess of the subscription were struck off. A great many were brought out in the period

Tao-kuang (1821-1850); these are now very difficult to procure. Wylie's remark that "the complete series is issued at once as an indivisible whole" does not hold good for all cases; I know of at least half a dozen Ts'ung-shu now in process of publication on the subscription plan, the single issues being furnished to subscribers regularly as they come out. The Newberry Library has thirty-two of these works and the John Crerar Library about the same number; altogether they are the equivalent of several thousand useful books.

The most extensive of these publications is the *Wu ying tien tsü chên pan ts'ung shu* (No. 538, reprint of 1868) in seven hundred and ninety-three volumes, containing one hundred and forty-eight different works, the titles of which have been listed by A. Wylie. *Wu ying* is the name of a building in the Imperial Palace of Peking where a printing-office was established; *tsü chên*, "assembled pearls," is an allusion to the set of wooden movable types cut in 1774 for the printing of the works amassed in the Imperial Library,²⁷ and constituting the bulk of the works published in this imperial collection. Next in literary importance is the *Chi pu tsu chai ts'ung shu* (No. 921, two hundred and forty volumes), which means "the Library of the Discontented" *i.e.* those who are not satisfied with the ordinary books published, but who are desirous of delving deeper in branches of literature not easily accessible. Indeed, this series includes a great number of works of the first order for cultural studies, most of which are not obtainable in separate editions. It contains important books on antiquities and inscriptions, and the works of some of the oldest writers on

²⁷ The history of this event is described by F. W. Mayers in the *China Review*, Vol. VI, 1878, p. 294.

agriculture, mineralogy, and mathematics. Among others are the *Ling wai tai ta*, one of the best sources for our knowledge of mediaeval trade and intercourse of the Chinese with the peoples of western Asia; the *Süan ho fêng shi Kao-li tsu king*, containing a most interesting description of the country, customs, and institutions of Corea, written by Lu Yün-ti in 1167 on the basis of personal experience and observation, and deserving of a complete translation; the *Mêng liang lu* by Wu Tze-mu, giving a vivid account of the culture and social life of the city of Hang-chou during the Middle Ages and being a primary source for the history of games, pastimes, and theatricals.

A remarkable work of modern Chinese scholarship is the *Shi wan küan lou* (No. 974), edited in 1879 by Lu Sin-yüan, in one hundred and twelve volumes. He was a man of vast erudition, wide reading, extensive bibliographical knowledge, and an indefatigable collector of rare ancient manuscripts, part of which have been edited by him under the above title. All students are greatly indebted to the thorough and scholarly analysis which Professor Paul Pelliot¹⁸ has devoted to this important work, and which enables one to put its valuable contents to immediate use. The collection comprises fifty individual works, while No. 43 consists again of twenty different treatises.

The most recent effort in the editing of important monuments of the past is represented by the *Kuo suei ts'ung shu* (No. 983), now being published by the *Kuo hio pao ts'un hui*, a learned society founded at Shanghai in 1906 for the preservation and study of ancient literature and art. This association founded a library and a museum, and seems to

¹⁸ Notes de bibliographie chinoise. III. L'œuvre de Lou Sin-yüan (*Bulletin de l'École française*, Vol. IX, 1909, pp. 211-249, 425-469).

be in the possession of valuable ancient manuscripts which are being printed in the above-mentioned collection. Pelliot¹⁹ remarks that the third section, containing historical works bearing chiefly on the epochs when the peace of the empire was troubled (end of the Sung, Yüan, Ming, T'ai-p'ing resurrection), is the richest in historical material of immediate interest.

Islam has obtained a strong footing in China and numbers about twenty millions of adherents. A not inconsiderable literature in Arabic and Chinese has been brought into existence by Chinese Mohammedans, of which there are twenty-one works in the Newberry Library, obtained from the mosques in Ch'eng-tu, the capital of Sze-ch'uan, and those in Si-ngan, the capital of Shensi Province. The following books deserve special mention: *T'ien fang tien li*, Laws and Customs of the Mohammedan Religion, six volumes, Nanking, 1871; *T'ien fang sing li*, Mohammedan Philosophy, six volumes, Nanking, 1871; *T'ien fang li yüan*, Origin of the Mohammedan Calendar, in Chinese and Arabic, one volume, 1876; *T'ien fang wei chên yao lio*, the Islamic Taboos on Food, one volume, 1892; *T'ien fang huan yü shu yao*, Geography of the Mohammedan World, one volume, 1892, with illustrations of a compass, eclipses, etc.; *T'ien fang tse mu kiek i*, Explanation of the Arabic Alphabet, one volume, 1894; *Si lai Tsung p'u*, Life of the Prophet, one volume, 1899; *T'ien fang jên i pao chên se tse king*, Mohammedan Schoolbook in adaptation of the Chinese Four-Character Primer, one volume, 1897; the Three-Character Primer (*San tse king*), 1838, and the *Great Learning (Ta hio)*, 1794, in the form of Islamic instruction;

¹⁹ In his article, Les nouvelles revues d'art et d'archéologie en Chine (*Bulletin de l'École française*, Vol. IX, 1909, pp. 573-582).

several works on the history, institutions, and theology of the religion, and some prayer-books. A curiosity is a manuscript Arabic grammar in three volumes written by a Chinese Mollah of the great Mosque of Ch'eng-tu about forty years ago.²⁰

Art, archaeology, and epigraphy are represented by a number of standard treatises. The *Kin shi ts'ung shu* is a repository of famous works on inscriptions published in 1888 in forty volumes (No. 620). In no department of their philological activity are the Chinese more deserving of praise and admiration than in epigraphy. With true zeal and industry, they have collected the many thousands of ancient stone records of their long past, published them in facsimiles, and displayed a great amount of critical acumen in the identification and interpretation of the old forms of characters. Most of these works are so well known to archaeologists that a detailed description of them need not be given. Suffice it to say that all the necessary material for successful investigations into Chinese antiquities is here, as, e.g. the extensive collection of inscriptions entitled *Kin shi tsui pien* (No. 40), sixty-four volumes, 1805; the *Kin shi so* (No. 158), by Fêng Yün-p'eng and Fêng Yün-yüan, twelve volumes, in the original quarto edition of 1821; the *Po ku fu* (No. 162), twenty volumes, 1752, the standard work on ancient bronzes with their inscriptions, being the catalogue of bronzes in the Museum of the Sung Emperor Hui-tsung, published by Wang Fu in 1107 A.D.; the *Kin shi ch'i* (No. 917), a very interesting work on various kinds of antiquities, first edited in 1778, re-edited in 1896, five

²⁰ A bibliography of Chinese Mohammedan literature is given by A. Vissière, *Études sino-mahométanes*, pp. 106-135 (Paris, 1911), and by the same author in the work of D'Ollone, *Recherches sur les Musulmans chinois*, pp. 389-419 (Paris, 1911).

volumes; *Tao chai ki kin lu* (No. 989), eight volumes, 1908, an illustrated catalogue of the famous collection of the former Viceroy Tuan Fang which is (or was) intended to form the foundation of a Chinese National Museum; *Liang lei hien yi k'ei t'u shi* (No. 942), six volumes, Su-chou, 1873, a finely illustrated description of a valuable collection of ancient bronzes with facsimiles and ingenious explanations of their inscriptions, by Wu Yün, whose work is the best modern contribution to this difficult subject; *Liang lei hien yin k'ao man ts'un* (No. 1152), ten volumes, by the same author, a publication describing the seals of the Han dynasty in his collection, a facsimile rubbing of each seal being given in vermilion, with a transliteration of the ancient script in modern characters and an historical discussion; two other extensive works on seals (No. 1156 and 596) of 1749 and 1904; *T'ieh yün ts'ang kuei* (No. 938), 1904, Ancient Inscribed Tortoise Shells (used for divination), by T'ieh yün; the *Kin shi yün fu* (No. 630), an interesting dictionary of the ancient characters as found in bronze and stone inscriptions, printed in red; and many others. For the study of jade, there is the *Ku yü t'u p'u* (No. 35), the Catalogue of Ancient Jades compiled in the period Shun-hi (1174-1189 A.D.) and printed in 1779; and the *Ku yü t'u k'ao* (No. 863) of 1889, the ingenious work of Wu Ta-ch'êng. A number of works have reference to the history of painting and the biography of painters; others are collections of drawings, black and white or colored prints. As one of the finest specimens of xylographic art, the *Nan sün shêng tien* (No. 729), in forty-eight volumes, the Palace edition of 1771, deserves especial mention. It contains a description of the travels of the Emperor K'ien-lung through the mid-land provinces, inspection tours with political ends in view,

and is sumptuously illustrated with plans and views of scenery encountered along the imperial route. The work is one of our best sources for the study and understanding of the architecture of central China in the eighteenth century.

During the last decade there has been a remarkable renaissance movement in Chinese literature, resulting in an enormous output of books which still seems to be increasing. I do not here refer to the mass of foreign literature made accessible to the Chinese in the form of translations made by missionaries or other foreign teachers engaged by native universities; nor to the awakening of the people at large with respect to political and educational reforms which has resulted in the production of a vast literature on the law, administration, history, and sciences of foreign nations. It is gratifying to observe that despite this reform movement, activity in the domain of native erudition has not been neglected and shows quite unexpected fruits and results. The advocates of the degeneration theory, who diagnosed the whole of Chinese culture as stagnation and decay and were guided rather by hasty impressions and opinions than by a careful scrutiny of actual facts, surely were bad prophets. But a man like Alexander Wylie, gifted with an insight into real conditions, did justice to the literary activity of modern China when he remarked as far back as 1867:

“Apart from the works issued by authority, the publications of private authors under the Manchu rule have been very considerable, and some of them indicate talent of no mean order. Although we have not the dashing flights of the Sung dynasty celebrities, yet we find a deep vein of thought running through the works of some modern authors; and for critical acumen the present age will stand a very fair

comparison with most of its predecessors. The views of bygone ages are being freely canvassed; scholars are less under the mental domination of authority; and expositions of the classics which have long been held infallible, are anew submitted to the test of criticism. History, Geography, and Language have each received important accessions, and Mathematical works exhibit an evident tendency to advance."

Whoever takes the trouble to watch the literary activity of the present time will see this sound judgment fully confirmed and will be struck by the variety of topics and the breadth and depth of spirit in which they are treated. The excellent *Bulletin de l'École française d'Extrême-Orient*, edited in Hanoi, gives careful bibliographical notices of the Chinese book-market and also affords to the non-Chinese reader an opportunity of forming an idea of the scope and general contents of modern literature.

Even in poetry and fiction, the old glory has not entirely vanished, and there are promising signs of a new and flourishing era in this department. The modern novel, exhibiting the problems and conflicts of social life, has found an echo in the country and brought forth some remarkable productions. Journalism, which is now fully developed all over the country and certainly does not err in the direction of being too tame or reserved in the expression of opinion, has stamped a far-reaching influence on and given a new stimulus to belles-lettres. Magazines, valuable both for their contents and for artistic features, are an important factor in the culture of modern China and have a large reading public.

Reference has been made to the philological and editorial activity of modern scholars in the example of Lu Sin-yüan.

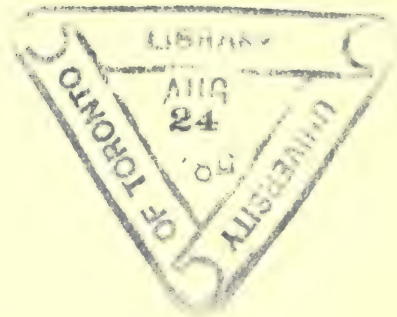
There are many other examples of this kind. The works of the most fertile contemporary author, Yü Yüeh, from the province of Chê-kiang, have reached one hundred and sixty good-sized volumes (*Ch'un tsai fang ts'üan shu*, 1902; No. 1182).

There has recently been a notable development of interest in archaeology. Three journals and several large serial publications devoted to this subject are now appearing in Shanghai. One of these, the *Chung kuo ming hua tsi* (No. 997, eleven numbers), *i.e.* Collection of Famous Paintings of China, although its reproductions do not equal similar work done by the Japanese, nevertheless makes most valuable material accessible to the student of Chinese art.²¹ The publishing house *Yu chêng shu kü*, in Shanghai, is bringing out a fine series of albums (*Chung kuo ming hua tsi wai ts'ê*) in which both the single and the collected works of an artist are illustrated. Thirty-six numbers had appeared at the end of 1911 (No. 998). This firm has likewise issued a large number of facsimile reproductions of ancient rubbings and manuscripts, the scholarly utilization of which will place sinology on a new and solid basis equal in strength to that of classical philology. I secured for The Newberry Library a complete set of these facsimiles, numbering one hundred and sixty-three works, and relating to the Han, Sui, T'ang, Sung, and Yüan dynasties. They are all got up in tasteful editions to suit the requirements of book-lovers. The achievements of Chinese typography must not be judged from the cheap and flimsy productions thrown broadcast on the market to meet the small purses of the masses. In thorough, elegant, and graceful book-making, they are still

²¹ The contents of the first five numbers have been analyzed by E. Chavanens (*T'oung Pao*, 1909, p. 515).

unsurpassed masters, and there is much in the style and technique of their books worth imitating even by us.

In view of the pulsating life animating the production of Chinese literature in all its branches at the present time, I cannot join in the pessimistic outcry with which W. Grube concludes his "Geschichte der chinesischen Litteratur." I see life and progress everywhere and trust in the future of China. I believe that her literature will bring forth new facts and new thoughts, and that the time will come when it will arrest the attention of the world at large. It is hoped that the near future may see many American scholars taking a real interest in this literature, and when that time comes they will have at hand here in Chicago ample foundation material for their studies and investigations.





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